

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

Nov 2021

Issue 5

Cover Page



The cover page of this month's Vedanta Sandesh is a gorgeous, commonly found golden bird called the Golden Oriole. The Eurasian Golden Oriole (*Oriolus oriolus*) or simply the Golden Oriole is a summer migrant in Europe and Western Asia and spends winter in central and Southern Africa. Golden orioles have an extremely large range with large populations that are apparently stable.

The name Oriole is derived from the Latin word "aureolus" meaning golden. The male is striking in the typical oriole black and yellow plumage, very beautiful indeed, but the female is a drabber green bird. Orioles are shy, and even the male is remarkably difficult to see, in spite of its bright dappled yellow colour. The male has the black eye-stripe extending behind the eye, has a longer and paler red bill and has more yellow in the plumage.

Yet another awesome vibhooti of God. Om Namah Shivaya.

Om Tat Sat



Vedanta Sandesh

Nov 2021

S
T
A
R
T
I
N
G
S

1.	Shloka	7
2.	Message of P. Guruji	8
3.	Sadhana Panchakam	16
4.	Letter	24
5.	Gita Reflections	30
6.	The Art of Man Making	38
7.	Jivanmukta	50
8.	Story Section	56
9.	Mission / Ashram News	60
10.	Internet News	84
11.	Forthcoming Progs	85
12.	Links	86



Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Nov 2021 : Year 27 / Issue 5



Published by


Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

<http://www.vmission.org.in> / samatananda@gmail.com





तद्वैराग्यं जुगुप्सा या
दर्शन श्रवणादिभिः।
देहादिब्रह्मपर्यन्ते
ह्यनित्ये भोगवस्तुनि।।

The giving up of all sensual enjoyments gained through our senses, gained either from a human body or even from a body of Brahmaji is called detachment'.

Vivekachoodamani - 21





Message from Poojya Guruji

JIVANMUKTI AND VIDEHMUKTI

Jivanmukti is that stage of one's knowledge of Self, when this realization has very clearly dawned that 'Aham Brahmasmi'. This realization implies many things. One, all my perceived limitations were nothing but imaginary and were made possible because of mutual superimposition of the dharmas of Atma & Anatma. This happens just because of our lack of clarity about both these things, viz.

“Jivanmukti means a clear knowledge of Aham Brahmasmi.”



Jivannukti and Videhmukti

Atma & Anatma. Superimposition is a unique association, wherein even though there is no relationship logically possible yet we just 'imagine' the association. A normal association requires meeting of two entities which have equal degree of reality - like shaking hands with someone, or a marriage where there is a Panigrahan - holding of each other's hand for the journey of life. However, when it comes to Atma & Anatma, both these are not of equal degree of reality. One is Nitya and the other is anitya, one is of the nature of consciousness or light, while the other is inert. How can light & darkness ever shake hands? While this is also a fact that the entire journey of samsara - transmigration is possible only when a granthi of Jada & Chetan is formed, but when we really go deep into this unholy association, then we realize that this is not anything physi-

“ Superimposition is an imaginary association. ”



Jivanmukti and Videhmukti



cal but just imaginary. The implication of this is that there is no question of any physical dissociation whatsoever. When the very association is not there, where is the question of dissociation. So the moments the vivek of both these dawns, anatma or no anatma, it just doesn't matter. That very moment, the dream ends, and we are free from all limitations of our body-mind complex.

Jivanmukti means just this, freedom from the limitations of our body-mind complex. This happens right here in this very life. It has to happen that way alone. The moment we realize ourselves as pure, untouched & immacu-

“No association, and thus no dissociation.”



Jivanmukti and Videhmukti

late consciousness, then that very moment we are free from all limitations of time & space. No birth & death, no growth & decay. No

“To realize that consciousness is untouched, is the moment of freedom.”

happiness & sorrow, no knowledge or ignorance, because all these are the domains of our body, mind & intellect. The doership, the Karta-bhav, is taken upon oneself because of the need of greater fulfilment, the bhoktratva, enjoyership. Kartratva comes because of Bhoktratva, and that emanates from imposing the limitations of anatma on the atma. Now, when the very karta-bhav is negated from self, then that very moment all karmas too end. It is like when the person dies, all obligations of the person too end, and the file is closed forever. So for a Jivanmukta, there are no karmas at all - whether sanchit, agami or even prarab-



Jivanmukti and Videhmukti

dha. Karma-phala goes to Karta alone, who is not there any more. To even think that for a Jivanmukta the sanchit have ended but not prarabdha karmas, is to say that in this gyani the kartaa-bhava and bhokta-bhava still continues to linger. In other words, it means that this Mahatma is yet to be blessed by his own knowledge. Deep down, he or she is still a limited & ignorant Jiva. Then how can we call him a Jivanmukta. Let us not use these words lightly.

“ For a Jivanmukta there are no karmas - sanchit, agami or prarabdha. ”

Some people contend that Jivanmukta is one who has attained Brahma-Gyana even while being in this body, and Videhmukti is one when the prarabdha too ends and that is complete mukti. Yes, its a fact that body continues till the prarabdha lasts, and till then the perception of the dream-like world too will definitely exist. One should bring to mind



Jivanmukti and Videhmukti

the fundamental principles of Vedanta, that negation of an object is not its non-perception, and a viveki is one who has the capacity to see the glorious and untainted consciousness in spite of the presence of anatma. So if such a viveki is there, then why should one bother about the existence of perception of Jagat. What matters is just a very clear appreciation that Jagat is Mithya. So one should not make an issue about Videhmukti at all. Jivanmukti alone matters and that very moment there is complete mukti.

Om Tat Sat



ॐ तत् सत्



Vibhooti Darshan





SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 27 : -

विधिवशात् प्राप्तेन सन्तुष्यताम्

Live contentedly upon
whatever comes to you as
ordained by the will of the Lord.

SADHANA PANCHAKAM



angati:

So far the Acharya has been giving tips in order to retain our awareness and stability in the knowledge of Brahman that we have awakened into. The Acharya reveals that even though a person has awakened to the truth of the Self through Sravan and Manan, even then the mind may tend to slip as per our our past conditionings, our samskars and Vasan-



Sadhana Panchakam

as. Therefore, the Scriptures have prescribed the practise of Nididhyasana. This phase of Nididhyasana is a phase of conquering our habitual tendencies even though we have seen the truth. Therefore the Acharya in the sloka under discussion has been giving us various tips where a Vividhisha Sannyasi has to be highly alert so as not to fall prey to the past habitual tendencies. In this sloka the Acharya has laid great emphasis on our attitude towards food. The Acharya reveals how food can become the most simplest means of bringing about our spiritual downfall if one is not alert towards the attitude of consuming food. So far the Acharya has suggested that may we treat food as medicine to cure the disease of hunger, consume that food which has been acquired with an attitude of bhiksha, may one not get lured by the taste buds. And further to the same

“Treat hunger as a disease and food as a
medicine”



Sadhana Panchakam

point the Acharya now says-Be satisfied with that which has come to you as a will of the Lord.

“Be satisfied with whatever comes to you effortlessly.”

Vidhi vashaat praaptena santushyataam:

Be satisfied with whatever comes to you as ordained by Him.

In the traditional order of a Sannyasi, a Sannyasi is prescribed to live off alms or Bhiksha that has been attained by visiting a maximum of five householders. A Sannyasi is freed from the responsibility of using fire for the purpose of cooking or yagya etc. so that he can focus on his spiritual learning and practices. The practise of procuring food as bhiksha from a householder not only frees a Sannyasi from such



Sadhana Panchakam

responsibility of maintaining a kitchen but it also reflects an attitude that these are divine people who are satisfied and contented with what ever they get as a Bhiksha, as an offering from devotees and householders. Eating that which has been received as a bhiksha means there is no personal resolve of desiring something as per one's likes and dislikes. A Sannyasi eats bhiksha with the attitude of prasada from Ishvara, that which has been attained as a will of God. Such is the divine attitude practiced in our Vedic tradition. Along with this practice it also gives householders an opportunity and privilege of serving Sadhus and Spiritually enlightened people.

“Bhiksha reveals a resolve of freedom from one's likes and dislikes..”

In today's times even though such traditions have taken a different form where a Sadhu may or may not physically go to householders



Sadhana Panchakam

on a daily basis and may have devotees and disciples to prepare his meals in the Ashram or in Anna-kshetras, but the fact is, that a sannyasi or a Brahmachari student still lives on what all comes unasked. Even in traditional times Ashramas and such institutions of spiritual learning were patronized by kings and businessmen.

“**A** Sannyasi is contented with whatever comes unasked.”

Coming to the point a Sannyasi is contented with whatever comes on his plate as long as it is hygeinic, simple and freshly cooked. In other words he consumes Sattwic food. When a person is overpowered by his taste buds or his conditionings of likes and dislikes he dances to the tunes of his taste and other people. Such a person may have acquired knowledge but his knowledge is only informative and has not blessed him. He is still in bondage.

Thus the Acharya says discover the content-



Sadhana Panchakam

ment within. Sensual taste acquired from outside is extremely superficial and very momentary. True satisfaction comes from within which makes everything a blessing. A prasada from God.

“Discover contentment.”

Be satisfied within yourself. Be satisfied with what ever Ishvara has provided you with. So far we have lived a life which has been dominated by the conviction that I am a limited being. Satisfaction is not relative to a person. It should not be individual-centric. Therefore, one should be positive and increase the dimensions of satisfaction, beyond our past conditionings and habits. Be happy and grateful. If you know the art of satisfaction then one is free from all other superficial attractions. Otherwise in spite of all the knowledge, we are still in bondage. Be happy, grateful and satisfied with what God has given.



Mail from Poozya Guruji

The Question:

Is the call for Green Diwali, yet another anti-Hindu charade?



MAIL FORM POOJYA GURUJI

ari Om.

Yes, it is a fact that there is a strong and highly active Anti-Hindu lobby in the country which is fearful of Hindu unity and resurgence, and takes pride in arrogating any negativity in the present day society of some Hindu belief, thus belittling the great culture and traditions

“It is a fact that a strong anti-hindu lobby exists in the country.”



Mail from Poojya Guruji

of the land. Once the self-respect is hit, then other non-hindu people can rule the roost. This had been a very successful strategy of the Britishers, too. So one has to be vigilant & wary about their moves and suggestions. It is these people who are so vocal about some of our customs, as though Hindus never cared for their environment. Obviously these people have never cared to see the basic tenets of Vedic philosophy and see how intimately connected we were and still are to our environment. Sun, Moon, Fire, Water etc are our Gods, we revere trees, our Gods are associated with animals, our saints and even Gods lived the best part of their lives in forest, we consider our rivers as divine, etc. When it comes to environment, we are in favour of respecting it and keeping it pure, however, we vehemently reject the logic of such people that Hindu religion is the cause of this degradation of environment. On the contrary, it is the other faiths



Mail from Poojya Guruji

who exhibit blatant insensitivity to environment & animals, whether it is turkeys or goats.

Atheists or no atheists, Bharat is our Matru-bhoomi, and we cannot accept anything which spoils its environment or rivers. This is our land, and we have to live sensibly and intelligently. One can ignore the nefarious anti-religious calls of various people, and continue with our culture and traditions with all the respect and dignity, but then it becomes our own responsibility to protect our land and its environment. It is a fact that in many places where we never used fans, now A/C's have become a necessity. Our rivers have become dirty and have even dried in many places. So appropriate care of all this is our own self-imposed responsibility. It is a



Mail from Poojya Guruji

fact that we waste water in Holi, we make our rivers dirty after Navratras, and pollute our environment in Diwali. All self-respecting Hindus have to think as to how best we can continue with our traditions yet save our environment. So I am neither for blindly following the traditions in a thoughtless way, nor do I accept the logic of any anti-hindu lobby to associate any negative thing with our religion and culture. I am for celebrating every festival in - an intelligent, and thoughtful manner, which is in line with the vision and values of our great masters and scriptures and also makes our world a better place to live in - for one & all.

As far as Diwali is concerned, let us celebrate the great festival nicely, but in a way which reveals our joy that Lord Ram is returning to Ayodhya. Let us light diyas, make rangolis, clean and decorate our homes, do puja of Bhagwan Sri Ram and also Lakshmiji. How-



Mail from Poosya Guruji

ever, I am not for bursting crackers, making our environment so polluted. Let us take care for our babies, elderly people, our pets who can't bear such high decibel noises, and also the birds in the trees which make our mornings so musical and lovely. Let us not be cruel to others. I visualize a society which is caring, self-respecting and enlightened.

Happy Diwali to all.

Love & om

Poosya Guruji





Gita Reflections

Gita Ch. 9 Sloka 28

Swamini Samatananda

Gita Reflections

शुभाशुभफलैरेवं मोक्ष्यसे कर्मकन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

(Gita Ch 9/ Sloka 23)

In this way you will be released from the bondages of karma which are in the form of desirable and undesirable results. being one whose mind is endowed with renunciation and karma yoga, released you will come to me.



GITA REFLECTIONS



A devotee who's life and actions revolve around Ishvara, a person who has gained the knowledge of Ishvara's essence, how are such people blessed, this has been revealed in the following sloka of Chapter Nine.

Sri Krishna says-Mokshyase: You will be liberated. Liberated from binding karmas.



Gita Reflections

Karmabandhanaihi shubha ashubha falaihi:

Karma is bondage when a person performs them with a sense of enjoyership and a sense of doership. As long as I see myself as a limited being desirous of fulfillment from the world outside I will continue to be a seeker. Thus becoming a limited Jiva with a sense of enjoyership and a sense of doership. This limited Jiva is thus compelled to face desirable and undesirable situations, commonly called as sukha and dukha. As long as I have ego-centric desires, so long sukha and dukha, desirable and undesirable situations will be inevitable. And since conducive situations are always desirable they are seen as 'shubham' and inconducive situations are undesirable they are seen as 'ashubham'. As a limited Jiva I am happy and elated when things, people and situations

“Sukha-dukha comes to one who has ego-centric desires.”



Gita Reflections

are as per my desires and expectations. On the other hand I go on to become sorrowful when situations are not as per my desires. So I continue to go on a roller coaster of joy and sorrow. All such situations are experienced by the Jiva in various births in various forms. Unfortunately this is an endless cycle of desire, birth and death, which goes on until a person awakens unto the fact that basically he is a fulfilled being and no experience born out of karmas can ever bring about the real contentment. This awakening only comes about by the knowledge of the Self as Brahman.

“Awakening comes by the knowledge of the Self as Brahman.”

Sri Krishna says-You will be released from this bondage. Now the question arises-How? How will this ignorant and limited Jiva be redeemed from this endless cycle of seeking?



Gita Reflections

Bhagwan says- **Evam**-In this manner- By being a-**Sannyaasyogyuktaatma**: When an aspirant performs actions as a Yogi, as a Sannyasi. Such a yogi is one who performs all actions dedicated to Ishvara, with an attitude of 'Ishvar arpan buddhi'. As mentioned in the previous verses-yad karoshi, yad ashnaasi.... Whatever such a yogi does, wheather he performs actions, or he is eating food, wheather he is performing a yagya, or a pooja, or he is serving others. In every act the attitude is of selfless service towards God. A Yogi is one who is free from all attachments towards the fruits of actions. He is happy and feels privileged with the very fact that he has an opportunity to serve God in and through various situations. He is

“*D*iva attracts various objects of experience and various experiences.”



Gita Reflections

proud to be a humble instrument of Ishvara. He is detached from the fruits of action. Therefore He is neither elated with joy on getting success nor does he drown in sorrow when facing failure. He is free from the sense of ego that I have done something, I have created something, but goes on to see the blessings of God who has blessed him with the right situation, right people and potential. He enjoys performing any action with full dedication, focus, love, and creativity. Bhagwan says such a Yogi is a Sannyasi. It is this attitude of yoga that leads a person on the path of liberation from karma bandhana.

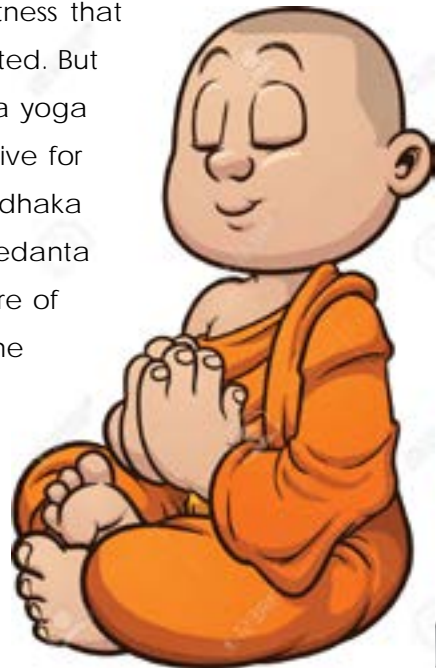
Vimukto maam upaishyasi:

Performing action by itself is never binding, otherwise every Yogi or Sannyasi would have to become inactive. Bondage lies in the self-centric attitude in the field of action. A selfless attitude of a Yogi brings about the pu-



Gita Reflections

rity of mind, creating a desire and atmosphere for Self-knowledge. One should also be aware of the fact that Sattwic or Selfless karmas by themselves do not liberate a person. Karma never brings about moksha. Since bondage is due to the ignorance and wrong understanding of the Self, so it is knowledge alone that redeems a person by overcoming ignorance and clarifying the wrong notions of the Self. The role of karma is to cultivate a mind conducive for knowledge. And in the process performance of selfless and god-centric karmas by itself brings about such a lightness that one as though starts feeling liberated. But one should understand that karma yoga helps in cultivating a mind conducive for the knowledge of the Self. A Sadhaka with this frame of mind studies Vedanta and goes on to see the true nature of Ishvara and the Self, which is one non-dual Brahman.





P.P. Gurudev
Swami Chinmayanandaji

- 44 -

The Art Of Man Making

The Four Types-Castes



THE ART OF MAN MAKING

The pundit class, both by their words and by their actions, have confused and even perverted the very scientific basis underlying the psycho-physical classifications of mankind given by the Rishis of yore. In any scientific study, the subject under study must necessarily come under close observation, and according to the features and trails observed, the subject gets classified under different types. The Rishis were studying men as they restlessly



The Art of Man Making

lived and strove for happiness in this world of names and forms.

The focus of attention of the saints was not, however, on the physical characteristics such as the colour of the skin, the shape of the head, the slant of the eyes or the tilt of the nose. The Acharyas of the Upanishads were classifying the psychological types among mankind - and in this they were not observing and studying Indians alone. Humanity was their field of investigation.

Variety is the inherent law of nature-no two persons are the same in their emotional profile or in their intellectual stature; each is an expression of his own Vasanas. These gathered impressions of past thoughts and actions, called Vasanas, are not uniformly the same in all. The Vasanas are mainly of three kinds. The highly sensitive and peaceful-the Sattvic;



The Art of Man Making

the dynamic and active-the Rajasic; and the dull and the low-the Tamasic. Every individual has in him all these three modes mixed up in a different proportions. But there can be one in whom the sattwic Vasanas are more predominant than the Rajasic or the Tamasic. Such a one in whom Sattwic temperaments are more are classified as the Brahamnas, the intellectual thinkers and scientific investigator.

When Rajas is predominant with a liberal dash of Sattwa and a little dash of Tamas, the type is called kshatriyas; the dynamic men of action; the poliician .

“For the Acharyas of the Upanishads the entire humanity was their field of investigation.”

When Rajas is predominant with more Tamas and less of Sattwa, the type is called as the Vaisya-the traders, the commercial men.



The Art of Man Making

When the proportion of Tamas is predominant, the dull and the idle ones are classified under the title of the Sudras-the employee class; the workers and the labourers. In them there is neither the intellectual sharpness of the "Thinkers" nor the dynamic restlessness of ambitions and ambitious visions for the community seen in the "Politicians", nor the calculating insight into the wealth potential of the "Commercial man". These Sudras constitute the "muscle of a country", the masses that actually accomplish all natural programmes of progress. These plans are certainly drawn up by the Brahmin thinkers, executed with ever-mounting enthusiasm by the Kshatriya-Politicians, organized and tended by the Vaisya-traders, but actually they are handled and carried out by the sweating muscles of the Sudra workers.

When viewed thus, in its universal application, the four castes are found to exist at all times in



The Art of Man Making

every country: it is not a national social division but a scientific psychological classification of humanity, based upon the different temperaments each expresses in the corporate social existence.

“Sudras constitute the muscles of a country.”

The theme so far developed in the preceding chapter and in this 4th chapter was that each must serve and work in society according to his own Vasanas. Since vasanas are of different textures, psychologically, humanity falls into distinct types—the four castes. Naturally the Shastra indicates the most conducive way of life to be lived by each type, in order to get their minds unburdened of their disturbing Vasanas. When in a hospital the doctor in charge admits patients, he must be allocating some to the surgical ward, some to the medical ward, some to the ophthalmic department



The Art of Man Making

and others, perhaps, to the segregated infectious-disease hutments. Now these classifications are forced upon the doctor by the nature of the illness in the patients: but the motive of the doctor in all cases is to cure the patients of their individual ailments.

The Rishis' anxiety was to purify all personality types of their psychological blocks and to help them exhaust their particular Vasanas. When health is rediscovered, the revived, healthy mind in its uncluttered clear vision, would come to apprehend the Reality and modulate its relationship with the world around.

“The four castes are basically a psychological classification of humanity.”

The Lord therefore asserts: “The four-fold caste was created by me, on the basis of the Gunas and Karma. Though I am the author thereof,



The Art of Man Making

know Me to be the Non-doer and the Changels.” The four castes are not the result of the accident of birth, but are based upon the quality of the Vasanas (Gunas), and the texture of the work undertaken (karma). Later on the priest class compromised, even made the necessary interpretation with the text -books in order to bring in a kind of Indian segregation, among the Hindus themselves. This is one more sad example of how man vitiates even the best of things in his perverted lust for wealth and power. Books of history are replete with such instances. Men will intelligently try to cut and trim the laws, rules, legislatures, scriptures and constitutions, according to their immediate need for consolidating and extending their power

“**S**ince vasanas are of different textures, humanity falls into these four castes.”



The Art of Man Making

or wealth. It is the result of such a tragic compromise with the spirit of our scriptural philosophy that we have suffered now in our country for centuries, from the disintegrating influences of casteism. Remember the castes are scientific, universal, and a natural classification of the mental types among mankind. But the twisted, shrivelled curled up casteism and the torturous contortions of its unholy, unethical, cruel and inhuman laws is the terrible ugliness of minds when they act under their epileptic convulsions for more power and greater riches. The youth must understand this historic fact very carefully.

“The Rishis aimed to purify all personality types of their psychological blocks.”

The four-fold castes are announced according to the four types of Vasanas, expressed by men in their life's activities. The Vasanas express



The Art of Man Making

as thoughts and the thoughts are actions only in the presence of life: the Self, Lord Krishna, identifying Himself with the Universal Consciousness, says, "all these four castes have come from Me" (chaatur varnyam mayaa srishtam). This is all that is generally heard quoted by the misguided orthodox fanatics: they try to carry by this partial statement a divine sanction for the inhuman treatment of their brother countrymen. The Lord in the same breath says, "based upon the different Gunas ad Karmas. (gunakarma vibhaagshah). This half of the line is not quoted by the pundit class! This fourfold division is based upon the texture of the inner thoughts (Gunas) and the nature of the outer actions (karmas). It is evident therefore that none belongs to a given caste just because of the accident of birth. The entire Puranas, Vyasa has filled with such examples of the low-born rising to saintly heights-Vyasa himself is an example-and so also the highest born behav-



The Art of Man Making

ing like Ravana-and Ravana himself was the son of a Brahmin.

As the illuminating Consciousness in every bosom, the Lord is no doubt the dynamic power behind all actions of all types of people-the saint and the sinner-yet “know Me to be the Non-doer and the Changelss.”

Just as, in the light of the sun, men do all actions, so too, thrilled by Life in the Light of Consciousness, all Vasanas express themselves. But the sun in the sky is not the Doer. The Lord is changeless: all changes of good and bad, success and failure, are all the expressions of the Vasanas in us. The same Divine Presence is enshrined in all bosoms-in a saintly Brahmin, and in a criminal Chandala.



Vibhooti Darshan



Jivanmukta

Wandering In Himalayas

100

Advaita

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA



Philosophers like Gautama recognize only the knowledge of self, and do not accept monism. Goutama's soul is not a pure spirit without qualities , on the contrary it is an inert object with qualities like desire, anger, industry, etc He argues that the qualified soul may be inferred from the qualities According to him salvation consists in the destruction of the sorrow originating from illusion But Veda Vyasa proves, with reference to authorities, that



Jivannukta

soul is the pure spirit without qualities. It is the One-without-a second. It is Brahman. The direct experience of It is what is called liberation. Kaivalya or Moksha consists not merely in the annihilation of sorrow, but in the positive blissful realization of one's true Self. This Vedantic view expounded by Vyasa conveys undoubtedly the eternal, the paramount truth, the goal of all human endeavour. Yet the views of Goutama, etc, are not absolute untruths. They express a relative truth and conduce to comparative progress. The Nyaya of Goutama helps greatly in establishing the existence of the soul and of God by the process of induction. He demolishes the theories (which do not recognize the authority of the Vedas) such as "body is self " or " void is self " by pure logic without any recourse to the authority of the Vedas and establish the existence of the soul and of God instead.



Jivannukta

Since Goutama acknowledges an individual soul separate from the body and a supreme soul on which all individual souls depend is jadamvada (inert is self). This is superior to the dehatmavada as well as shoonyavada, because it is truer and more laudable. Kapila's chetanumvada is still superior to Gautama's. The theism of Goutama and Patanjali is superior to the atheism of Kapila and Jaimini. When we thus analyse the various schools of philosophy we find that all of them are reconcilable in a way. All these relative truths are acceptable because they help towards the realization of the ultimate and absolute truth that Jivatma and Paramatma are one. The dwaita that treats the Jiva (soul), Iswara (God) and Jagat (universe) is nothing but advaita. It is therefore doubtless that our ultimate objective is the attainment of Advaita, not of Dwaita. This may be illustrated here by an interesting short story.



Jivannukta

Once upon a time, there was an immensely wealthy lord. On his death-bed he made a will. By this will he handed over his great estate to one of his beloved slaves. But he included one provision in the will, that each of his sons must be allowed to choose from his father's possessions one thing that appeared to him most precious. One by one, his sons exercised their option. The eldest chose the luxurious palace; the second son selected the lovely garden ; the third accepted the jewelled throne and so on, and so forth, until it came to the turn of the youngest son. Then the young man rose and made his choice. He said quietly, "Here I choose this slave of my father's as my property". Hearing the words, the judges and the people gathered there were aghast with wonder. They all applauded the sagacity of the young man. Even when all the other sons



Jivannukta

had taken their shares, an immense quantity of wealth had been left to the slave. According to law, a slave's wealth belongs to his master. So, when the young man became the owner of the slave, he became the owner of all the wealth left in the slave's possession. He aimed at the one thing whose ownership brought him everything.





STORY

Section

PICTURE OF PEACE....

There once was a King who offered a prize to the artist who would paint the best picture of peace. Many artists tried. The King looked at all the pictures, but there were only two he really liked and he had to choose between them. One picture was of a calm lake. The lake was a perfect mirror for peaceful towering mountains were all around it. Overhead was a blue sky with fluffy white clouds. All who saw this picture thought that it was a perfect picture of peace. The other picture had mountains too.



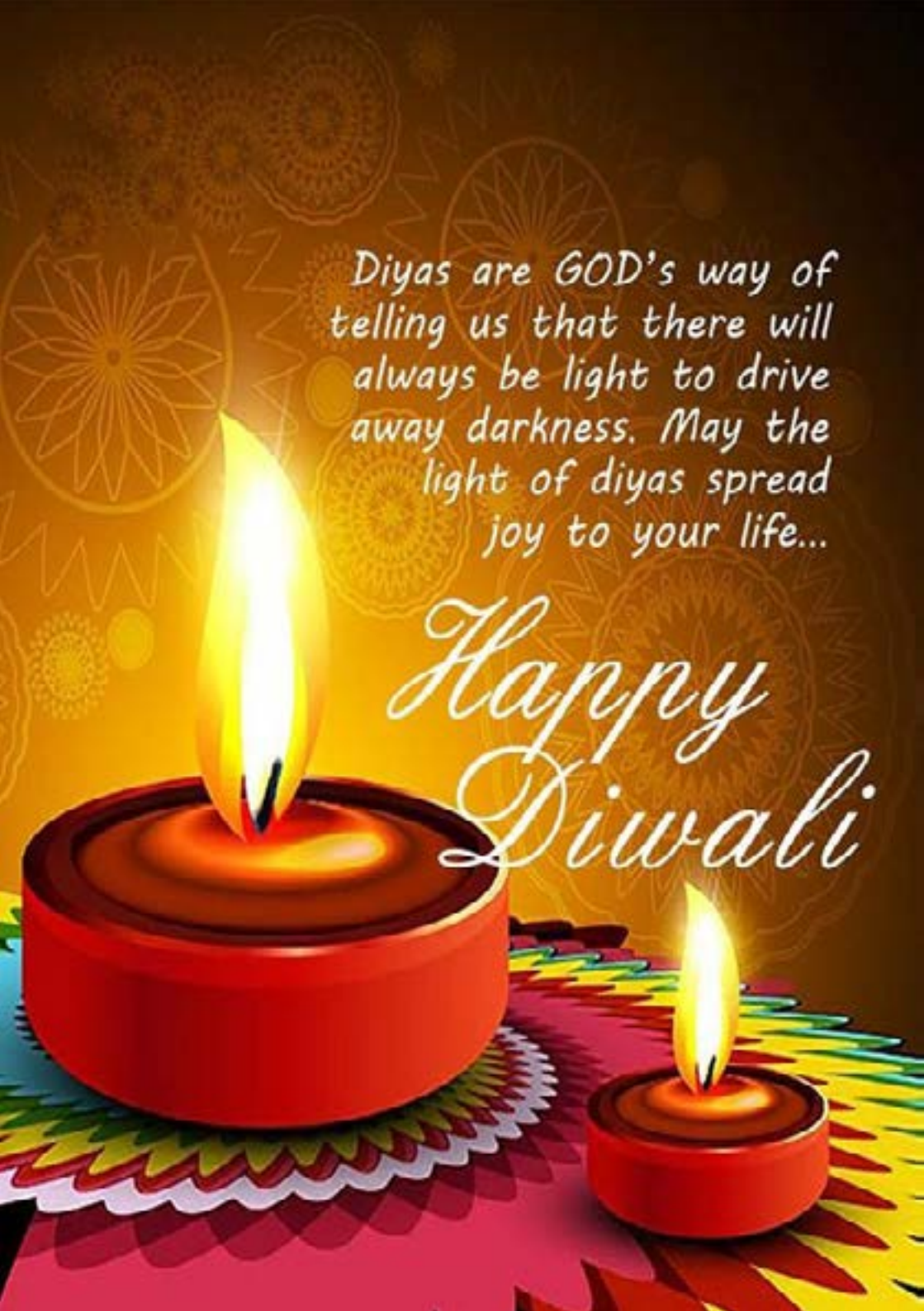
Picture of Peace

But these were rugged and bare. Above was an angry sky from which rain fell, and in which lightening played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. But when the King looked, he saw behind the waterfall a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest... in perfect peace.

Which picture do you think won the prize?

The King chose the second picture. Do you know why? "Because," explained the King, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart. That is the real meaning of peace."





*Diyas are GOD's way of
telling us that there will
always be light to drive
away darkness. May the
light of diyas spread
joy to your life...*

*Happy
Diwali*



Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

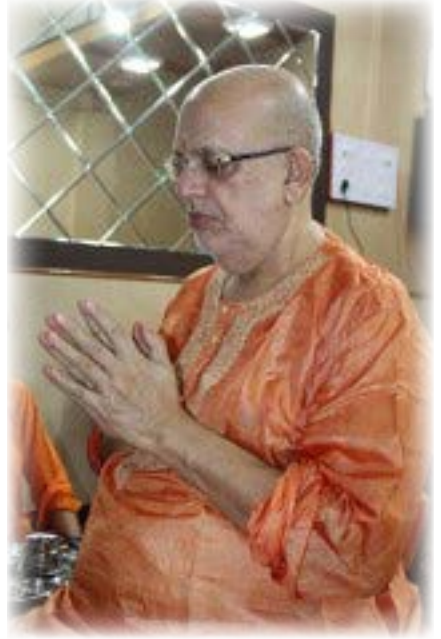
ASHRAM NEWS



Oct 10 - 2021
Sannyas Diksha Day of P.P. Guruji



ASHRAM NEWS



Daduka Poojan of



*P.D. Gurudev Sw. Chin-
mayanandaji*



ASHRAM NEWS



10 Oct
2021



ASHRAM NEWS

*33 Glorious years of
Sanyas*



ASHRAM NEWS



*Taking Blessings of
Poojya Gurudev*



ASHRAM NEWS



Sri Gurubhyo Namah



ASHRAM NEWS



Our Beloved Gurudev



ASHRAM NEWS



Namo Namah



ASHRAM NEWS



14th Oct
2021



Ahishika



ASHRAM NEWS

14th Oct
2021



By Ashram
Mahatmas



ASHRAM NEWS



Celebrating



*Sunderkand
Gyan Yajya
Samapan*



ASHRAM NEWS

Omkarashwar Yatra



Break on the way



ASHRAM NEWS

Narmada Maiya



16th Oct
2021



ASHRAM NEWS

Shiva



Pooja

Omkarashwar



ASHRAM NEWS

At



Omkarashwar



16th Oct 2021



ASHRAM NEWS

Omkareshwar Darshan & Pooja



ASHRAM NEWS



Heritage Train



Paatal Paani



ASHRAM NEWS



ASHRAM NEWS

Picnic at Kalakund



ASHRAM NEWS



Feeding the Vaanar sena



ASHRAM NEWS



Kids enjoying the rides



ASHRAM NEWS

Trip to Van Vihar-Bhopal



ASHRAM NEWS

Lovely Bird-sighting



5th Oct 2021



Internet News

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- Sundar Kand Pravachan
- ~ Monthly Satsang Videos
- ~ Prerak Kahaniya
- Eksloki Pravachan
- ~ Sampooma Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa
- Atma Bodha

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Atma Bodha
- ~ Sundar kand Pravachan

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - Oct '21

Vedanta Piyush - Oct'21

Ashram / Mission Programs

Ongoing Program

Sundarkand Gyana Yagna

There is an online Program

Published daily on YouTube

Prerak Kahaniyan to be re-started after
Sunderkand Gyana Yagna

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





Visit us online :
[International Vedanta Mission](#)

Check out earlier issues of :
[Vedanta Sandesh](#)

Visit the IVM Blog at :
[Vedanta Mission Blog](#)

Published by:
International Vedanta Mission

Editor:
Swamini Samatananda Saraswati

